A DIRECTORY

For the Publique

Worſhip of God

Throughout the three Kingdomes of *England*, *Scotland*, and *Ireland*.

Together with an Ordinance of Parliament for the taking away of the Book of

COMMON-PRAYER

And for eſtabliſhing and obſerving of this preſent *DIRECTORY* throughout the Kingdome of *England* and Dominion of *Wales*.

WITH

PROPOSITIONS

Concerning

Church-Government,

And Ordination of MINISTERS.

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An Ordinance of *Parliament* for the taking away of the Book of Common-Prayer, and for the eſtabliſhing and putting in execution of the *Directory* for the Publick Worſhip of GOD.

THE Lords and Commons aſſembled in Parliament, taking into ſerious conſideration the manifold Inconveniences that have ariſen by the Book of Common-prayer in this kingdome, and reſolving, according to their Covenant to reforme religion according to the Word of God, and the example of the beſt reformed Churches, Have Conſulted with the reverend, Pious and Learned Divines, called together to that purpoſe; And to judge it neceſſary that the ſaid Book of Common-prayer be aboliſhed, and the Directory for the Publick Worſhip of God, herein after mentioned, be eſtabliſhed and obſerved in all the Churches within this kingdome: Be it therefore Ordained by the Lords and Commons aſſembled in Parliament, That the Statute of the ſecond and third yeers of king Edward the ſixth, Intituled, The penalty for not uſing Uniformity of Service and adminiſtration of Sacraments, etc. And the Statute of the fifth and ſixth yeeres of the ſame King, Intituled, Uniformity of Prayer, and Adminiſtration of Sacraments, ſhall be uſed in the Church: And ſo much of the Statute of

the first yeere of Queen Elizabeth, Intituled, There shall be Uniformity of prayer, and Administration of Sacraments, as concerns the said Book of Common-prayer, and the Uniformity of prayer, and Administration of the Sacraments: And so much of the statute of the fifth yeere of the same Queen, Intituled, By whose Order, the Bible, and book of Common-prayer shall be Translated into the Welch Tongue, as concerns the book of Common prayer: And so much of the Statute of the eighth yeere of the same Queen, Intituled, All Acts made by any person since Primo Eliz. for the consecrating, Investing, etc. of any Archbishop, or Bishop, shall be good, as concerns the said book; be, and stand from henceforth repealed, void, and of none effect to all intents, constructions and purposes whatsoever: and that the said book of Common Prayer, shall not remain or be from henceforth used in any Church or Chappel, or place of publick Worship, within the Kingdome of England, or Dominion of Wales, and that the Directory for Publick Worship, herein set forth, shall be hence-forth used pursued, and observed, according to the true intent and meaning of this Ordinance, in all exercises of the publick Worship of God, in every Congregation, Church, Chappel, and place of publick Worship, within this kingdome of England, and Dominion of Wales; which Directory for the publick Worship of God, with the preface thereof followeth. And it is further ordained by the Authority aforesaid, That there shall be provided at the charge of every parish or Chappelry in this realm of England, and dominion of Wales, A fair register book of velom to be kept by the Minister and other Officers of the Church, And that the Names of all children baptised, and of their parents, and of the time of their birth and baptising shall be written and so down by the Minister therein: And also the Names of all persons Married there, and the time of their Marriage: and also the Names of all persons buried in that parish, and the time of their death and

and buriall; And that the said book shall be shewed by such as keep the same, to all persons reasonably desiring to search for the birth, baptising, Marriage, or buriall of any person therein registred; and to take a Copy, or procure a Certificate thereof.

THE PREFACE.

IN the beginning of the blessed Reformation our wise and pious Ancestours took care to set forth an Order for redresse of many things, which they, then, by the Word discovered to be Vain, Erroneous, Superstitious, and Idolatrous in the Publick Worship of God. This occasioned many Godly and Learned men to rejoyce much in the Book of Common Prayer at that time set forth; Because the Masse, and the rest of the Latine Service being removed, the Publick Worship was celebrated in our own Tongue; many of the Common people also received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad experience hath made it manifest, That the Liturgie used in the Church of *England* (notwithstanding all the pains and religious intentions of the compilers of it) hath proved an offence, not only to many of the godly

ly at home, but alſo to the Reformed Churches abroad. For, not to ſpeak of urging the Reading of all the prayers, which very greatly increaſed the burden of it, the many unprofitable and burdenſome Ceremonies, contained in it, have occaſioned much miſchief, as well by diſquieting the conſciences of many godly Miniſters and people, who could not yeeld unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or ſubſcribing to thoſe Ceremonies. Sundry good Chriſtians have been by means thereof kep from the Lords Table, and divers able and faithfull Miniſters debarred from the exerciſe of their Miniſtry to the endangering of many thouſand ſouls, in a time of ſuch ſcarcity of faithfull Paſtors, and ſpoiled of their livelyhood, to the undoing of them and their families. Prelates and their Faction, have laboured to raiſe the eſtimation of it to ſuch an height, as if there were no other Worſhip, or way of Worſhip of God amongſt us, but onely the Service Book; to the great hindrance of the Preaching of the Word, and (in ſome places, eſpecially of late) to the juſtling of it out, as unneceſſary; or (at beſt) as far inferiour to the reading of Common prayer, which was made no better then an Idol by many ignorant and ſuperſtitious people, who pleaſing themſelves in their preſence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themſelves in their ignorance, and careleſneſſe of ſaving knowledge and true piety.

In the mean time Papiſts boaſted, that the

Book was a compliance with them in a great part of their ſervice, and ſo were not a little confirmed in their ſuperſtition and Idolatry, expecting rather our return to them, then endeavouring the Reformation of themſelves: In which expectation they were of late very much encouraged, when, upon the pretended warrantableneſſe of impoſing of the former Ceremonies, new ones were dayly obtruded upon the Church.

Adde hereunto (which was not fore-ſeen, but ſince hath come to paſſe) that the Leiturgie hath been a great means, as on the one hand to make and increaſe an idle and unedifying Miniſtery, which contented it ſelf with ſet Formes made to their hands by others, without putting forth themſelves to exerciſe the gift of prayer, with which our Lord *Jeſus Chriſt* pleaſeth to furniſh all his ſervants whom he calls to that Office: So on the other ſide it hath been (and ever would be, if continued) a matter of endleſſe ſtrife and contention in the Church, and a ſnare both to many godly and faithfull Miniſters, who have been perſecuted and ſilenced upon that occaſion, and to others of hopefull parts, many of which have been, and more ſtill would be diverted from all thoughts of the Miniſtery to other ſtudies; eſpecially in theſe later times, wherein God vouchſafeth to his People more and better means for the diſcovery of Errour and Superſtition, and for attaining of knowledge in the Myſteries of Godlineſſe, and gifts in Preaching and Prayer.

Upon theſe, and many the like weighty conſiderations,

rations, in reference to the whole Book in general, and becauſe of divers particulars contained in it; not from any love to Novelty, or intention to diſparage our firſt Reformers, (of whom we are perſwaded, that, were they now alive, they would joyn with us in this work, and whom we acknowledge as excellent inſtruments, raiſed by God to begin the purging and building of his Houſe, and deſire they may be had of us and Poſterity in everlaſting remembrance, with thankfulneſſe and honour;) but that we may in ſome meaſure anſwer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may ſatisfie our own Conſciences, and anſwer the expectation of other Reformed Churches, and the deſires of many of the godly among our ſelves, and withall give ſome publick Teſtimony of our endeavours for Uniformity in Divine Worſhip, which we have promiſed in our Solemne League and Covenant: We have, after earneſt and frequent calling upon the Name of God, and after much conſultation, not with fleſh and blood, but with his Holy VVord, reſolved to lay aſide the former Leiturgie, with the many Rites and Ceremonies formerly uſed in the Worſhip of God, And have agreed upon this following *Directory* for all the parts of Publick Worſhip at ordinary and extraordinary times.

VVherein our care hath been to hold forth ſuch things as are of divine Inſtitution in every Ordinance, and other things we have endeavoured to ſet

forth according to the Rules of Christian Prudence, agreeable to the general Rules of the Word of God. Our meaning therein being only that the general heads, the sence and scope of the Prayers and other parts of publique Worship being known to all, there may be a consent of all the Churches, in those things that contain the substance of the Service and Worship of God; And the Ministers may be hereby directed in their Administrations to keep like soundnesse in Doctrine and Prayer; and may, if need be, have some help and furniture: And yet so, as they become not hereby slothfull and negligent in stirring up the gifts of Christ in them: But, that each one, by meditation, by taking heed to himself and the Flock of God committed to him, and by wise observing the wayes of Divine Providence, may be carefull to furnish his heart and tongue with further, or other materialls of Prayer and Exhortation, as shall be needfull upon all occasions.

A DIRECTO-

A DIRECTORY FOR Publick Prayer, Reading the Holy Scriptures, Singing of Psalms Preaching of the Word, Administration of the Sacraments, and other parts of the Publick Worship of God, Ordinary and Extraordinary.

Of the assembling of the Congregation, and their behaviour in the Publick Worship of God.

WHen the Congregation is to meet for publick Worship, the people (having before prepared their hearts thereunto) ought all to come and joyn therein: not absenting themselves from the publick Ordinances, through negligence, or upon pretence of private meetings.

Let all enter the Assembly, not irreverently, but in a grave and seemly manner, take their seats or places without Adoration, or Bowing themselves towards one place or other.

The Congregation being assembled, the Minister

niſter, after ſolemn calling them to the Worſhipping of the great name of God, is to begin with Prayer;

In all Reverence and Humility acknowledging the incomprehenſible Greatneſſe and Majeſty of the Lord (in whoſe preſence they do then in a ſpeciall manner appear) and their own vilenſſe and unworthineſs to approach ſo near him; with their utter inability of themſelves to ſo great a work: And humbly beſeeching him for Pardon, Aſſiſtance, and acceptance in the whole Service then to be performed; and for a bleſſing on that particular portion of his Word then to be read: and all in the name and mediation of the Lord Jeſus Chriſt.

The publick worſhip being begun, the People are wholly to attend upon it; forbearing to read any thing, except what the Miniſter is then reading or citing; and abſtaining much more from all private whiſperings, conferences, ſalutations, or doing reverence to any Perſons preſent, or coming in; as alſo from all gazing, ſleeping, and other undecent behaviour, which may diſturb the Miniſter or People, or hinder themſelves or others in the ſervice of God.

If any through neceſſity be hindred from being preſent at the beginning, they ought not, when they come into the Congregation, to betake themſelves to their private devotions, but reverently to compoſe themſelves to joyn with the Aſſembly in that Ordinance of God which is then in hand.

Of

Of Publick Reading of the Holy Scriptures.

READing of the word in the Congregation, being part of the publique Worship of God, (wherein we acknowledge our dependance upon him, and subjection to him) and one means sanctified by him for the edifying of his People, is to be performed by the Pastors and Teachers.

Howbeit, such as intend the Ministery, may occasionally both read the Word, and exercise their gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonical Books of the Old and New Testament, (but none of those which are commonly called Apocrypha) shall be publiquely read in the vulgar tongue, out of the best allowed Translation, distinctly, that all may hear and understand.

How large a portion shall be read at once, is left to the Wisdome of the Minister: But it is convenient, that ordinarily, one Chapter of each Testament be read at every meeting; and sometimes more, where the Chapters be short, or the coherence of matter requireth it.

It is requisite that all the Canonical Bookes be read over in order, that the People may be better acquainted with the whole body of the Scriptures: And ordinarily, where the reading in either Testament endeth on one Lords day, it is to begin the next.

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We commend also the more fervent Reading of such Scriptures, as he that readeth shall think best for edification of his hearers; as the Book of Psalms, and such like.

When the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not be done untill the whole Chapter or Psalm be ended: and regard is alwayes to be had unto the time, that neither preaching or other Ordinances be straitned, or rendred tedious; which rule is to be observed in all other publick performances.

Beside publick Reading of the holy Scripture, every person that can read, is to be exhorted to read the Scriptures privately (and all others that cannot read, if not disabled by age or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.

Of Publick Prayer before the Sermon.

After Reading of the Word (and singing of the Psalm) the Minister who is to preach, is to endeavour to get his own and hearers hearts to be rightly affected with their sins, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the Grace of God in Jesus Christ, by proceeding to a more full Confession of sin with shame and holy confusion of face; and to call upon the Lord to this effect.

To

To acknowledge our great ſinfulneſſe; First, by reaſon of Originall ſin, which (beſides the guilt that makes us liable to everlaſting damnation) is the ſeed of all other ſins, hath depraved and poyſoned all the faculties and powers of ſoul and body, doth defile our beſt actions, and (were it not reſtrained, or our hearts renewed by Grace) would break forth innumerable tranſgreſſions, and greateſt rebellions againſt the Lord, that ever were committed by the vileſt of the ſons of men. And next by reaſon of actuall ſins, our own ſins, the ſins of Magiſtrates, of Miniſters, and of the whole Nation, unto which we are many wayes acceſſary. Which ſins of ours receive many fearfull aggravations, we having broken all the commandments of the holy, juſt and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned, and that not onely out of ignorance and infirmity, but alſo more preſumptuouſly againſt the light of our minds, checks of our conſciences, and motions of his own holy Spirit to the contrary, ſo that we have no cloak for our ſins; Yea, not onely deſpiſing the riches of Gods goodneſſe, forbearance, and long-ſuffering, but ſtanding out againſt many invitations and offers of Grace in the Goſpel, not endeavouring as we ought, to receive Chriſt into our hearts by faith, or to walk worthy of him in our lives.

To bewail our blindneſſe of mind, hardneſſe of heart, unbelief, impenitency, ſecurity, lukwarmneſſe, barrenneſs, our not endeavouring after mortification & newneſs of life, nor after the exerciſe of godlineſs in the power thereof; and that the beſt of us have

not ſo ſtedfaſtly walked with God, kept our garments ſo unſpotted, nor been ſo zealous of his glory and the good of others, as we ought, and to mourn over ſuch other ſins as the Congregation is particularly guilty of; notwithſtanding the manifold and great mercies of our God, the Love of Chriſt, the Light of the Goſpel, and Reformation of Religion, our own Purpoſes, Promiſes, vows, ſolemne Covenant; and other ſpeciall obligations to the contrary.

To acknowledge and confeſſe, that, as we are convinced of our guilt; ſo out of a deep ſenſe thereof we judge our ſelves unworthy of the ſmalleſt benefits, moſt worthy of Gods fierceſt wrath, and of all the Curſes of the Law, and heavieſt Judgements inflicted upon the moſt rebellious ſinners; and that he might moſt juſtly take his Kingdome and Goſpel from us, plague us with all ſorts of ſpirituall and temporal judgements in this life, and after caſt us into utter darkneſſe, in the lake that burneth with fire and brimſtone, where is weeping and gnaſhing of teeth for evermore.

Notwithſtanding all which, to draw near to the Throne of Grace, encouraging our ſelves with hope of a gracious Anſwer of our Prayers, in the riches and all-ſufficiency of that only one oblation, the ſatisfaction and interceſſion of the Lord Jeſus Chriſt, at the right hand of his Father, and our Father: and in confidence of the exceeding great and precious Promiſes of mercy and grace in the New Covenant, through the ſame Mediatour thereof, to deprecate the heavy wrath and curſe of God, which we are not able to avoid, or bear, and humbly,

bly, and earneſtly to ſupplicate for mercy, in the free and full remiſſion of all our ſins, and that only for the bitter ſufferings, and precious merits of that our only Saviour Jeſus Chriſt.

That the Lord would vouchſafe to ſhed abroad his love in our hearts by the Holy Ghoſt, ſeal unto us by the ſame Spirit of Adoption, the full Aſſurance of our Pardon and Reconciliation, comfort all that mourn in Zion, ſpeak Peace to the wounded and troubled ſpirit; and binde up the broken hearted: And as for ſecure and preſumptuous ſinners, that he would open their eyes, convince their Conſciences, and turn them from darkneſſe unto light, and from the power of Satan unto God, that they alſo may receive forgiveneſſe of ſin, and an inheritance among them that are ſanctified by Faith in Chriſt Jeſus.

With Remiſſion of ſins through the blood of Chriſt, To pray for ſanctification by his ſpirit: the Mortification of ſin dwelling in, and many times tyrannizing over us, the quickning of our dead ſpirits with the life of God in Chriſt, grace to fit and enable us for all duties of converſation, and callings towards God and men, ſtrength againſt temptations, the ſanctified uſe of bleſſings and croſſes, and perſeverance in faith, and obedience unto the end.

To pray for the propagation of the Goſpel & Kingdom of Chriſt to all nations, for the converſion of the Jews the fulneſſe of the Gentiles, the fall of Antichriſt, and the haſtning of the ſecond coming of our Lord; for the deliverance of the diſtreſſed Churches abroad from the tyranny of the Antichriſtian faction, and from the cruel oppreſſions & blaſphemies of the

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Turk: For the blessing of God upon all the Reformed Churches; especially upon the Churches and kingdome of England, Scotland, and Ireland, now more strictly and religiously united in the solemne Nationall League and Covenant, and for our plantation in the remote parts of the world: more particularly for that Church and Kingdome whereof we are Members, that therein God would establish Peace and Truth, the purity of all his Ordinances, and the power of Godlinesse; prevent and remove Heresie, Schisme, Profanenesse, Superstition, Security, and unfruitfulnesse under the meanes of Grace, heal all our rents and divisions, and preserve us from breach of our solemne Covenant.

To pray for all in authority, especially for the Kings Majesty, that God would make him rich in blessings, both in his person and government; establish his Throne in Religion and Righteousnesse, save him from evil Counsell, and make him a blessed and glorious instrument for the conservation and propagation of the Gospel, for the encouragement and protection of them that do well, the terrour of all that do evil, and the great good of the whole Church, and of all his Kingdomes; for the conversion of the Queen, the religious education of the Prince, and the rest of the Royall seed; for the comforting of the afflicted Queen of Bohemia, sister to our Soveraign, and for the restitution and establishment of the Illustrious Prince Charles. Elector Palatine of the Rhene, to all his Dominions and Dignities; For a blessing upon the High Court of Parliament, (when sitting in any of these Kingdomes respectively) the Nobility

Nobility, the ſubordinate Judges and Magiſtrates, the Gentry and all the Commonalty; For all Paſtors and Teachers, that God would fill them with his Spirit, make them exemplary holy, ſober, juſt, peaceable, and gracious in their lives; ſound, faithfull and powerfull in their miniſtry; and follow all their labours with abundance of ſucceſſe and bleſſing; and give unto all his people Paſtours according to his own heart; For the Univerſities, and all Schools, and Religious ſeminaries of Church and Commonwealth, that they may flouriſh more and more in Learning and Piety; for the particular City or Congregation, that God would pour out a bleſſing upon the Miniſtry of the Word, Sacraments and Diſcipline, upon the Civil Government, and all the ſeverall families and perſons therein; For mercy to the afflicted under any inward or outward diſtreſſe; for ſeaſonable weather and fruitfull ſeaſons, as the time may require; for averting the judgements that we either feel or fear, or are liable unto, as famine, Peſtilence, the Sword, and ſuch like.

And, with confidence of his mercy to his whole Church, and the acceptance of our perſons through the merits and mediation of our great High Prieſt the Lord Jeſus, to profeſſe that it is the deſire of our ſouls to have fellowſhip with God in the reverent and conſcionable uſe of his holy Ordinances; and to that purpoſe to pray earneſtly for his grace and effectuall aſſiſtance to the ſanctification of his holy Sabbath, the Lords day, in all the duties thereof, publick and private, both to our ſelves, and to all

other

other Congregations of his People, according to the Riches and Excellency of the Gospel this day celebrated and enjoyned.

And, because we have been unprofitable hearers in times past, and now cannot of our selves receive as we should, the deep things of God, the mysteries of Jesus Christ, which require a spirituall discerning, To pray that the Lord who teacheth to profit, would graciously please to pour out the Spirit of Grace, together with the outward means thereof, causing us to attain such a measure of the excellency of the knowledge of Christ Jesus our Lord, and in him of the things which belong to our Peace, that we may account all things but as drosse in comparison of him: And that we, tasting the first fruits of the glory that is to be revealed, may long for a more full and perfect Communion with him, that where he is we may be also, and enjoy the fulnesse of those joyes and pleasures, which are at his right hand for evermore.

More particularly, that God would in speciall manner furnish his Servant, (now called to dispence the bread of life unto his household,) with wisdome, fidelity, zeal and utterance, that he may divide the Word of God aright, to every one his portion in evidence and demonstration of the Spirit and Power; and that the Lord would circumcise the eares and hearts of the Hearers, to hear, love and receive with meekenesse the ingraffed word, which is able t save their souls, make them as good ground to receive in the good seed of the word and strengthen them against the temptations of Satan, the cares of the

the World, the hardneſſe of their own hearts, and whatſoever elſe may hinder their profitable and ſaving hearing; that ſo Chriſt may be ſo formed in them, and live in them, that all their thoughts may be brought into captivity, to the obedience of Chriſt, and their hearts eſtabliſhed in every good word and work for ever.

We judge this to be a covenient Order, in the ordinary publick Prayers; yet ſo, as the Miniſter may deferre (as in Prudence he ſhall think meet) ſome part of theſe Petitions, till after his Sermon, or offer up to God ſome of the Thankſgivings, hereafter appointed, in his prayer before his Sermon.

Of the Preaching of the Word.

PReaching of the Word, being the power of God unto ſalvation, and one of the greateſt and moſt excellent Works belonging to the Miniſtry of the Goſpel, ſhould be ſo performed, that the Workman need not be aſhamed, but may ſave himſelf, and thoſe that hear him.

It is preſuppoſed (according to the Rules for Ordination) that the Miniſter of Chriſt is in ſome good meaſure gifted for ſo weighty a ſervice by his skill in the Originall Languages, and in ſuch Arts and Sciences as are handmaids unto Divinity, by his knowledge in the whole body of Theology, but moſt of all in the holy Scriptures, having his ſenſes and heart exerciſed in them above

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the common ſort of Believers, and by the illumination of Gods Spirit, and other gifts of edification, which, (together with reading and ſtudying of the Word) he ought ſtill to ſeek by Prayer, and an humble heart, reſolving to admit and receive any truth not yet attained, when ever God ſhall make it known unto him. All which he is to make uſe of, and approve in his private preparations, before he deliver in publick what he hath provided.

Ordinarily, the ſubject of his Sermon is to be ſome Text of Scripture, holding forth ſome principle or head of Religion; or ſuitable to ſome ſpecial occaſion emergent; or he may go on in ſome Chapter, Pſalme, or Book of the Scripture, as he ſhall ſee fit.

Let the Introduction to his Text be brief and perſpicuous, drawn from the text it ſelf, or context, or ſome paralel place of generall ſentence of Scripture.

If the Text be long (as in Hiſtories and Parables it ſometimes muſt be) let him give a brief ſum of it: if ſhort, a paraphraſe thereof, if need be: in both, looking diligently to the ſcope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raiſe from it.

In Analyſing and dividing his Text, he is to regard more the order of matter, then of words; and neither to burden the memory of the hearers in the beginning, with too many members of Diviſion, nor to trouble their minds with obſcure termes of Art.

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In raiſing Doctrines from the Text, his care ought to be, Firſt, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, that the hearers may diſcern how God teacheth it from thence: Thirdly, that he chiefly inſiſt upon thoſe Doctrines which are principally intended, and make moſt for the edification of the hearers.

The Doctrine is to be expreſſed in plain termes; or if any thing in it need explication, it is to be opened, and the conſequence alſo from the Text cleared. The paralel places of Scripture confirming the Doctrine, are rather to be plain and pertinent, then many, and (if need be) ſomewhat inſiſted upon, and applied to the purpoſe in-hand.

The arguments or reaſons are to be ſolid; and, as much as may be, convincing. The illuſtrations of what kind ſoever, ought to be full of light, and ſuch as may convey the truth into the hearers heart with ſpirituall delight.

If any doubt, obvious from Scripture, Reaſon or Prejudice of the hearers, ſeem to ariſe, it is very requiſite to remove it, by reconciling the ſeeming differences, anſwering the reaſons, and diſcovering and taking away the cauſes of prejudice & miſtake. Otherwiſe it is not fit to detain the hearers with propounding or anſwering vain or wicked cavils, which, as they are endleſſe, ſo the propounding and anſwering of them doth more hinder then promote edification.

He is not to reſt in general Doctrine, although never

never ſo much cleared and confirmed, but to bring it home to ſpeciall Uſe, by application to his hearers: Which albeit it prove a worke of great difficulty to himſelf, requiring much prudence, zeal and meditation, and to the naturall and corrupt man, will he be very unpleaſant; yet he is to endeavour to performe it in ſuch a manner, that his Auditours may feel the word of God to be quick and powerfull, and a diſcerner of the thoughts and intents of the heart; and if that any unbeleever or ignorant perſon be preſent, he may have the ſecrets of his heart made manifeſt, and give glory to God.

In the Uſe of inſtruction or Information in the knowledge of ſome truth, which is a conſequence from his Doctrines. he may (when convenient) confirme it by a few firme Arguments from the text in hand, and other places of Scripture, or from the nature of that common place of Divinity, whereof that truth is a branch.

In Confutation of falſe Doctrines, he is neither to raiſe an old Hereſie from the grave, nor to mention a blaſphemous Opinion unneceſſarily: But if the People be in danger of an errour, he is to confute it ſoundly; and endeavour to ſatisfie their judgements and conſciences againſt all objections.

In exhorting to duties, he is, as he ſeeth cauſe, to teach alſo the means that help to the performance of them.

In Dehortation, Reprehenſion, in publick Admonition (which require ſpeciall wiſdome,) let

let him, as there ſhall be cauſe, not only diſcover the nature and greatneſſe of the ſin, with the miſery attending it, but alſo ſhew the danger his hearers are in, to be overtaken and ſurprized by it, together with the remedies and beſt waye to avoid it.

In applying comfort, whether generall againſt all tentations, or particular againſt ſome ſpecial troubles and terrours, he is carefull to anſwer ſuch objections, as a troubled heart and afflicted ſpirit may ſuggeſt to the contrary.

It is alſo ſometimes requiſite to give ſome Notes of trial, (which is very profitable, eſpecially when performed by able and experienced Miniſters, with circumſpection and prudence, and the ſignes clearly grounded on the holy Scripture,) whereby the Hearers may be able to examine themſelves, whether they have attained thoſe Graces, and performed thoſe duties to which he exhorteth, or be guilty of the ſinne reprehended, and in danger of the Judgements threatned, or are ſuch to whom the Conſolations propounded do belong, that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sinnes, affected with their Danger, and ſtrengthened with Comfort, as their condition upon examination ſhall require.

And, as he needeth not alwayes to proſecute every Doctrine which lies in his text, ſo is he wiſely to make choice of ſuch Uſes, as by his reſidence and converſing with his flock he findeth moſt needfull and ſeaſonable: and, amongſt

theſe, ſuch as may moſt draw their ſouls to Chriſt, the fountain of light, holineſſe and comfort.

This Method is not preſcribed as neceſſary for every man, or upon every text; but onely recommended, as being found by experience to be very much bleſſed of God, and very helpful for the peoples underſtandings and memories.

But the ſervants of Chriſt, whatever his Method be, is to perform his whole Miniſtry.

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meaneſt may underſtand, delivering the truth, not in the enticing words of mans wiſdom, but in demonſtration of the Spirit and Power, leſt the Croſſe of Chriſt ſhould be made of none effect; Abſtaining alſo from an unprofitable uſe of unknown tongues, ſtrange phraſes, and cadences of ſounds and words, ſparingly citing ſentences of Eccleſiaſtical, or other humane writers ancient or moderne, be they never ſo elegant.

3. Faithfully, looking at the honour of Chriſt, the converſion, edification and ſalvation of the people, not at his own gain or glory: Keeping nothing back which may promote thoſe holy ends, giuing to every one his own portion, and bearing indifferent reſpect unto all, without neglecting the meaneſt, or ſparing the greateſt in their ſins.

4. Wiſely, framing all his Doctrines, Exhortations,

tations, & especially hi. R proofs, in such a manner as may be most likely to prevail, shewing all due respect to each mans Person and Place, and not mixing his own passion or bitternesse.

5. Gravely, as becometh the Word of God. shunning all such gesture, voice and expressions, as may occasion the corruptions of men to despise him and his Ministry.

6. With loving affection that the People may see all coming from his godly zeal, and hearty desire to do them good. And,

7. As taught of God, and perswaded in his own heart, that all that he teacheth is the truth of Christ: and walking before his flock as an example to them in private; earnestly, both in private and publick, recommending his labours to the blessing of God, and watchfully looking to himself and the flock, whereof the Lord hath made him overseer; So shall the doctrine of truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labours, even in his life, and afterward the Crown of glory laid up for him in the world to come.

Where there are more Ministers in a Congregation then one, and they of different gifts, each may more specially apply himself to Doctrine or exhortation, according to the gift wherein he excelleth, and as they shall agree between themselves.

Of Prayer after the Sermon.

THe Sermon being ended, the Minister is,

To give thanks for the great love of God, in sending his Sonne Jesus Christ unto us? For the Communication of his holy Spirit; for the light and liberty of the glorious Gospel, and the rich and heavenly blessings revealed therein, as namely, Election, Vocation, Adoption, Justification, Sanctification, and hope of Glory, For the admirable goodnesse of God in freeing the Land from Antichristian Darknes and Tyranny, and for all other National Deliverances: For the Reformation of Religion; For the covenant; and for many temporal blessings.

To pray for the Continuance of the Gospel, and all Ordinances thereof, in their purity, power, and liberty.

To turn the chief and most usefull heads of the Sermon into some few Petitions; and to pray that it may abide in their heart, and bring forth fruit.

To pray for preparation for death and judgement, and a watching for the coming of our Lord Jesus Christ. To intreat of God the forgivenesse of the iniquities of our holy things, and the acceptation of our spiritual sacrifice, through the merit and mediation of our great High-Priest and Saviour, the Lord Jesus Christ.

And because the prayer which Christ taught hi

his Diſciples is not onely a pattern of prayer, but it ſelf a moſt comprehenſive prayer, we recommend it alſo to be uſed in the prayer of the Church.

And whereas at the Adminiſtration of the Sacraments, the holding publick Faſts and dayes of Thankſgiving, and other ſpecial occaſions, which may afford matter of ſpecial Petitions and Thankſgivings; it is requiſite to expreſſe ſomewhat in our publick Prayers (as at this time, it is our duty to pray for a bleſſing upon the Aſſembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament, and Kingdome.) Every Miniſter herein is to apply himſelf in his Prayer before, or after his Sermon to thoſe occaſions; but for the manner he is left to his liberty as God ſhall direct and enable him, in piety and wiſdome to diſcharge his duty.

The Prayer ended, let a Pſalm be ſung if with conveniency it may be done. After which (unleſſe ſome other Ordinance of Chriſt that concerneth the Congregation at that time be to follow) let the Miniſter diſmiſſe the Congregation with a ſolemne bleſſing.

The Administration Of The SACRAMENTS:

And first of BAPTISM.

BAPTISME, As it is not unnecessarily to be delayed, so is not to be administred in any case by any private person; but by a Minister of Christ, called to be the steward of the mysteries of God.

Nor is to be administred in private places, or privately, but in the place of publick Worship and in the face of the Congregation, where the People may most conveniently see and hear; and not in the places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Childe to be baptized, after notice given to the Minister the day before, is to be presented by the Father, (or in case of his necessary absence,) by some Christian friend in his place, professing his earnest desire that the Child may be baptized.

Before Baptisme, the Minister is to use some VVords

VVords of inſtruction, touching the Inſtitution, Nature Uſe, and ends of this Sacrament: Shewing

That it is inſtituted by our Lord Jeſus Chriſt; That it is a Seal of the Covenant of grace, of our ingraffing into Chriſt, and of our Union with him, of Remiſſion of ſins, Regeneration, Adoption, and Life eternal: Shall the Water in Baptiſme repreſenteth and ſignifieth, both the bloud of Chriſt, which taketh away all guilt of ſin, original and actual, and the ſanctifying vertue of the Spirit of Chriſt, againſt the dominion of ſin, and the Corruption of our ſinfull nature: That Baptizing, or Sprinkling and waſhing with water, ſignifieth the cleanſing from ſinne by the Blood, and for the Merit of Chriſt, together with the Mortification of ſin, and riſing from ſin to newneſſe of life, by vertue of the Death & Reſurrection of Chriſt; That the Promiſe is made to beleevers and their ſeed, and that the ſeed and poſterity of the faithfull, born within the Church, have by birth, intereſt in the covenant, and right to the Seal of it, and to the outward Priviledges of the Church under the Goſpel, no leſſe then the children of Abraham *in the time of the Old Teſtament; the Covenant of grace, for ſubſtance being the ſame; and the grace of God, and the conſolation of Beleevers, more plentifull then before: That the Sonne of God admitted little children into his preſence, embracing and bleſſing them, ſaying,* For of ſuch is the Kingdome of God: *That children by Baptiſme are ſolemnly received into the boſome of the viſible Church, di-*

ſtinguiſhed from the world, and them that are without, and united with believers, and that all who are Baptized in the Name of Chriſt, do renounce, and by their Baptiſme are bound to fight againſt the Devil, the world, and the Fleſh. That they are Chriſtians and ſederally holy before Baptiſme, and therefore are they baptized. That the inward grace and virtue of Baptiſme is not tied to that very moment of time wherein it is adminiſtred, and that the fruit and power thereof, reacheth to the whole courſe of our life; and that outward Baptiſme is not ſo neceſſary that through the want thereof the Infant is in danger of damnation, or the Parents guilty, if they do not contemne or neglect the Ordinance of Chriſt, when and where it may be had.

In theſe or the like inſtructions, the Miniſter is to uſe his own liberty, and godly Wiſedome, as the ignorance of Errours in the Doctrine of Baptiſme, and the Edification of the people ſhall require.

He is alſo to admoniſh all that are preſent.

To look back to their Baptiſme: to repent of their ſins againſt their Covenant with God, to ſtirre up their faith, to improve and make the right uſe of their Baptiſme; and of the Covenant ſealed thereby betwixt God and their ſouls.

He is to exhort the Parent,

To conſider the great mercy of God to him and his child; To bring up the childe in the knowledge of the grounds of the Chriſtian Religion, and in

in the nurture and admonition of the Lord, and to let him know the danger of Gods wrath to himſelf, and childe, if he be negligent: Requiring his ſolemn Promiſe for the performance of his duty.

This being done, Prayer is to be joyned with the Word of Inſtitution, for ſanctifying the water to this ſpirituall uſe, and the Miniſter is to pray to this or the like effect;

That the Lord, who hath not left us as ſtrangers without the Covenant of Promiſe, but called us to the Priviledges of his Ordinances, would graciouſly vouchſafe to ſanctifie and bleſſe his own Ordinance of Baptiſme at this time: That he would joyn the inward Baptiſme of his Spirit with the outward Baptiſme of water; make this Baptiſme to the Infant a Seal of Adoption, Remiſſion of Sin, Regeneration and eternall life, and of all other promiſes of the Covenant of Grace: That the child may be planted into the likeneſs of the Death and Reſurrection of Chriſt, and that the body of Sin being deſtroyed in him, he may ſerve God in newneſſe of life all his dayes.

Then the Miniſter is to demand the Name of the Childe, which being told him, he is to ſay, (calling the Child by his Name)

I Baptize thee in the name of the Father, of the Son, and of the holy Ghoſt.

As he pronounceth theſe Words, he is to baptize the childe with water: which for the manner of doing it, is not onely lawfull, but ſufficiene

and moſt expedient to be, by powring or ſprinkling of the water on the face of the child, with out adding any other ceremony,

This done, he is to give thanks and pray, to this or the like purpoſe;

Acknowledging with all Thankfulneſſe that the Lord is true and faithfull in keeping Covenant and mercy, That he is good and gracious, not only in that he numbreth us among his Saints, but is pleaſed alſo to beſtow upon our children this ſingular token and badge of his love in Chriſt: That in his truth and ſpeciall providence, he daily bringeth ſome into the boſome of his Church, to be partakers of his ineſtimable benefits, purchaſed by the bloud of his dear Son, for the continuance and increaſe of his Church.

And praying, that the Lord would ſtill continue, and daily confirm more and more this his unſpeakable favour: That he would receive the Infant now baptized, and ſolemnly entred into the houſhold of faith, into his fatherly tuition and defence, and remember him with the favour that he ſheweth to his people. That if he ſhall be taken out of this life in his infancy, the Lord, who is rich in mercy, would be pleaſed to receive him up into glory; and if he live and attain the years of diſcretion, that the Lord would ſo teach him by his Word and Spirit, and make his Baptiſme effectual to him & ſo uphold him by his divine power and grace, that by Faith he may prevail againſt the Devil, the World and the Fleſh, till in the end he obtain a full and finall victory, and ſo be kept by the power of God through

Faith

Faith unto ſalvation through Jeſus Chriſt our Lord.

Of the Celebraion, Of the Communion or Sacrament of the Lords Supper.

THe Communion, or Supper of the Lord is frequently to be Celebrated: But how often, may be conſidered and determined by the Miniſters and other Church governours, of each Congregation, as they ſhall find moſt convenient for the comfort & edification of the people committed to their charge. And when it ſhall be adminiſtred, we judge it convenient to be done after the morning Sermon.

The ignorant and the ſcandalous are not fit to receive the Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniency be frequently adminiſtred, it is requiſite that publique warning be given the Sabbath day before the adminiſtration thereof; and that either then, or on ſome day of that week ſomething concerning that Ordinance, and the due Preparation thereunto, and participation thereof be taught, that by the diligent uſe of all means ſanctified of God to that end, both in publique and private all may come better prepared to that heavenly Feaſt.

When the day is come for Adminiſtration, the Miniſter having ended his Sermon and Prayer ſhall make a ſhort exhortation;

Ex-

Expreſſing the ineſtimable benefit we have by this Sacrament; together with the ends and uſe thereof, ſetting forth the great neceſſity of having our comforts and ſtrength renewed thereby in this our Pilgrimage and warfare. How neceſſary it is that we come unto it with knowledge, Faith, Repentance, Love, and with hungring and thirſting ſouls after Chriſt and his benefits: How great the danger to eat and drink unworthily.

Next, he is in the name of Chriſt on the one part, to warn all ſuch as are Ignorant. Scandalous, Profane, or that live in any ſin or offence againſt their knowledge or conſcience, that they preſume not to come to that holy Table, ſhewing them, that he that eateth and drinketh unworthily, eateth and drinketh judgement unto himſelf; and on the other part, he is in eſpeciall manner to invite and encourage all that labour under the ſenſe of the burden of their ſins, and fear of wrath. and deſire to reach out unto a greater Progreſſe in grace, then yet they can attain unto, to come to the Lords Table; aſſuring them in the ſame name, of eaſe, refreſhing and ſtrength to their weak and wearied ſouls.

After this Exhortation, Warning and invitation the Table being before decently covered, and ſo conveniently placed, that the Communicants may orderly ſit about it, or at it; The Miniſter is to begin the action with ſanctifying and bleſſing the elements of Bread and Wine ſet before him (the Bread in comely and convenient veſſels, ſo prepared, that being broken by him and

& given, it may be diſtributed amongſt the Communicants: The wine alſo in large Cups) having firſt in a few words ſhewed: That thoſe elements otherwiſe common, are now ſet apart and ſanctified to this holy uſe, by the word of Inſtitution and Prayer.

Let the words of Inſtitution be read out of the Evangeliſts, or out of the firſt Epiſtle of the Apoſtle *Paul* to the *Corinthians*. ch. 11. ver. 23. *I. have received of the Lord*. &c. to the 27. verſ. which the Miniſter may when he ſeeth requiſite, explain and apply.

Let the prayer, Thankſgiving or Bleſſing of the Bread and Wine be to this effect.

WIth humble and hearty acknowledgement of the greatneſſe of our miſery; from which neither man nor Angel was able to deliver us, and of our great unworthineſſe of the leaſt of all Gods mercies, to give thanks to God for all his benefits, and eſpecially for that great benefit of our Redemption, the love of God the Father, the ſufferings and merits of the Lord Jeſus Chriſt the Son of God, by which we are delivered; and for all meanes of Grace, the words and Sacraments, and for this Sacrament in particular, by which Chriſt and all his benefits are applied and ſealed up unto us, which notwithſtanding the denial of them unto others, are in great mercy continued unto us, after ſo much and long abuſe of them all.

To profeſſe that there is no other name under heaven, by which we can be ſaved, but the name of Jeſus Chriſt, by whom alone we receiving liberty

and

and life, have acceſſe to the throne of Grace, are admitted to eat and drink at his own Table, and are ſealed up by his Spirit to an aſſurance of happineſſe and everlaſting life.

Earneſtly pray to God the father of all mercies, and God of all Conſolation, to vouchſafe his gracious preſence, & the effectual working of his ſpirit in us, and ſo to ſanctifie theſe Elements both of Bread and Wine, and to bleſſe his own Ordinance, that we may receive by Faith the Body and Bloud of Jeſus Chriſt crucified for us, and ſo to feed upon him, that he may be one with us and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himſelf for us

All which he is to endeavour to perform with ſuitable affections anſwerable to ſuch an holy action, and to ſtir up the like in the people.

The Elements being now ſanctified by the Word and prayer, the Miniſter being at the Table is to take the bread in his hand, and ſay in theſe expreſſions: (or other the like, uſed by Chriſt or his Apoſtle upon this occaſion.

According to the holy inſtitution, command and example of our Bleſſed Saviour Jeſus Chriſt, I take this bread, and having given thanks, I Break it and give it unto you. (There the Miniſter, who is alſo himſelf to communicate, is to break the Bread, and give it to the Communicants:) *Take ye, eat ye, this is the body of Chriſt which is broken for you, do this in remembrance of him.*

In

In like manner the Minister is to take the Cup, and say in these expressions (or other the like, used by Christ or the Apostle upon the same occasion;)

According to the Institution, command & example of our Lord Jesus Christ, I take this Cup, and give it unto you (Here he giveth it unto the Communicants:) *This Cup is the New Testament in the bloud of Christ, which is shed for the remission of the sins of many: Drink ye all of it.*

After all have communicated, the Minister may in a few words put them in mind.

Of the grace of God in Jesus Christ held forth in this Sacrament, & exhort them to walk worthy of it.

The Minister is to give solemn thanks to God.

For his rich mercy & invaluable goodnesse, vouchsafed to them in that Sacrament, and to intreat for pardon for the efficts of the whole service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that Grace, as becometh those who have received so great pledges of salvation.

The collection for the poor is so to be ordered, that no part of the publick Worship be thereby hindred.

Of

Of the Sanctification of the Lords day.

THe Lords day ought to be ſo remembred beforehand, as that all worldly buſineſſe of our ordinary callings may be ſo ordered, and ſo timely and ſeaſonably laid aſide, as they may not be impediments to the due ſanctifying of the Day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in publick and private, as being the Chriſtian Sabbath. To which end it is requiſite, that there be a holy ceſſation, or reſting all the day, from all unneceſſary labours, and an abſtaining not only from all ſports and paſtimes, but alſo from all worldly words and thoughts.

That the Diet on that Day be ſo ordered, as that neither Servants be unneceſſarily detained from the publick worſhip of God, nor any other Perſons hindered from the ſanctifying that Day.

That there be private preparation of every perſon or family by prayer for themſelves, and for Gods aſſiſtance of the Miniſter, and for a bleſſing upon his Miniſtery. and by ſuch holy exerciſes, as may further diſpoſe them to a more comfortable Communion with God in his publick Ordinances.

That all the people meet timely for publick worſhip, that the whole Congregation may be

be present at the beginning, and with one heart solemnly joyn together in all parts of the publique worship; and not depart till after the blessing.

That what time is vacant, between or after the solemn meeting of the Congregation in publique, be spent in Reading, Meditation, Repetition of Sermons, (especially by calling their families to an account of what they have heard,) and Catechising of them, holy conferences, prayer for a blessing upon the publique Ordinances, singing of Psalmes, visiting the sick, relieving the poor, and such like duties of piety, charity and mercy, accounting the Sabbath a delight.

The Solemnization of Marriage.

ALthough Marriage be no Sacrament, nor peculiar to the Church of God, but common to mankind, and of publique interest in every Common wealth, yet becauſe such as marry are to marry in the Lord, and have speciall need of Instruction, Direction, and exhortation, from the word of God at their entring into such new condition; and of the blessing of God upon them therein; we judge it expedient, that Marriage be solemnized by a lawfull Minister of the Word that he may accordingly counsell them and pray for a blessing upon them.

Mar-

Marriage is to be betwixt one man and one woman only, and they, such as are within the degrees of Consanguinity or Affinity prohibited by the word of God. And the parties are to be of yeares of discretion, fit to make their own choice, or upon good grounds to give their mutual consent.

Before the solemnizing of Marriage between any Persons, their purpose of Marriage shall be published by the Minister three several Sabbath-dayes in the Congregation, at the place or places of their most usual and constant abode respectively. And of this publication, the Minister, who is to joyn them in *Marriage*, shall have sufficient Testimony, before he proceed to solemnize the Marriage.

Before that Publication of such their purpose (if the parties be under age) the consent of the Parents, or others under whose power they are, (in case the Parents be dead) is to be made known to the Church Officers of that Congregation to be Recorded.

The like is to be observed in the proceedings of all others, although of age, whose Parents are living, for their first Marriage. And in after Marriages of either of those parties, they shall be exhorted not to contract Marriage, without first acquainting their Parents with it, (if with conveniency it may be done) endeavouring to obtain their consent.

Parents ought not to force their children to marry without their free consent, nor deny their own

own consent without just cause.

After the purpose or contract of Marriage hath been thus published, the Marriage is not to be long deferred. Therefore the Minister, having had convenient warning, & nothing being objected to hinder it, is publickly to solemnize it in the place appointed by Authority for publick Worship, before a competent number of credible witnesses, at some convenient hour of the day, at any time of the year, except on a day of publick Humiliation, and we advise that it be not on the Lords day,

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a blessing upon them to this effect:

Acknowledging our sins whereby we have made our selves lesse then the least of all the mercies of God & provok'd him to imbitter all our comforts earnestly in the Name of Christ to intreat the Lord whose presence and favour is the happinesse of every condition, and sweetens every Relation, to be their portion, to own and accept them in Christ, who are now to be joyned in the Honourable Estate of Marriage, the Covenant of their God. And that as he hath brought them together by his providence he would sanctify them by his Spirit, giving them a new frame of heart fit for their new estate; enriching them with all Graces, whereby they may perform the duties, enjoy the comforts, undergoe the crosses, and resist the temptations which accompany that condition as becometh Christians.

The prayer being ended, it is convenient that the

the Minister do briefly declare unto them out of the Scripture

The Institution, Use and ends of Marriage, with the Conjugall duties which in all faithfulnesse they are to performe each to other, exhorting them to study the holy word of God, that they may learn to live by faith, and to be content in the midst of all Marriage cares and troubles sanctifying Gods name in a thankfull, sober and holy use of all Conjugall comforts praying much with and for one another, watching over, and provoking each other to love and good works and to live together as the heirs of the Grace of life.

After solemne charging of the parsons to be married before that great God, who searcheth all hearts, and to whom they must give a strict account at the last Day, that if either of them know any cause by precontract or otherwise, why they may not lawfully proceed to marriage, that they now discover it: The Minister (if no impediment be acknowleged) shall cause, first, the man to take the woman by the right hand, saying these words.

I. N. do take thee N. to be my married wife, and do, in the presence of God, and before this Congregation, promise and covenant to be a loving and faithfull Husband unto thee, untill God shall seperate us by death.

Then the woman shall take the man by his right hand, and say these words.

I. N.

I. N. do take thee N. to be my married husband, and I do in the presence of God, and before this Congregation, promise and covenant to be a loving, faithfull and obedient Wife unto thee, untill God shall separate us by death.

Then without any further Ceremony the Minister shall in the face of the Congregation, pronounce them to be Husband and Wife, according to Gods Ordinance, and so conclude the action with prayer to this effect.

That the Lord would be pleased to accompany his own Ordinance with his blessing, beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy, in and through Christ Jesus.

A Register is to be carefully kept, wherein the Names of the parties so married, with the time of their marriage, are forthwith to be fairly Recorded in a Book provided for that purpose, for the perusall of all whom it may concern.

Concerning Visitation of the Sick.

IT is the duty of the Minister, not onely to teach the people committed to his charge, in publick, but privately, and particularly to admonish, exhort, reprove and comfort them, upon all seasonable occasions, so farre as his time, strength

strength and personall safety will permit.

He is to admonish them, in time of health to prepare for death; and for that purpose they are often to conferre with their Minister about the estate of their soules: and in times of sicknesse to desire his advice and help, timely and seasonable before their strength and understanding fail them.

Times of sicknesse and affliction, are special opportunities put into his hand by God, to minister a word in season to weary soules: because then the Consciences of men are, or should be more awakened, to bethink themselves of their spiritual estates for Eternity; and Satan also takes advantage then, to load them more with sore and heavy temptations. Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tendernesse and love, to administer some spirituall good to his soul, to this effect:

He may, from the consideration of the present sicknesse; instruct him out of Scripture, that diseases come not by chance or by distempers of body only, but by the wise and orderly guidance of the good hand of *God* to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for tryall and exercises of his graces, or for other special and excellent ends, all his sufferings shall turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of *Gods* visi-

visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith; and as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces; as also touching the Covenant of Grace, and Christ the son of God, the Mediatour of it, and concerning remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former wayes, and his estate towards God.

And if the sick person shall declare any scruple, doubt or temptation, that is upon him, instructions and resolutions shall be given to satisfy and settle him.

If it appear that he hath not a due sense of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them, of the filth and pollution which the soul contracts, by them and of the curse of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withall to make known the danger of referring Repentance, and of neglecting salvation at any time offered, to awaken his Conscience and rouz him out of a stupid and secure condition, to apprehend the justice and wrath of God, before whom none can stand, but he that being lost in himself, layeth hold upon Christ by Faith.

If

If he have endeavoured to walk in the wayes of holinesse, and to serve God in uprightnesse, although not without many failings and infirmities, or if his spirit be broken with the sense of sin, or cast down thorow want of the sense of Gods favour, then it will be fit to raise him up, by setting before him the freenesse and fulnesse of Gods grace, the sufficiency of righteousnesse in Christ, the gracious offers in the Gospel, that all who repent and beleeve with all their heart in Gods mercy through Christ, renouncing their own Righteousnesse, shall have life and salvation in him.

It may be also useful to shew him, that death hath in it no Spiritual evill to be feared by those that are in Christ, because sin, the sting of death is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is himself entred into glory, to prepare a place for his people: So that neither life nor death shall be able to separate them from Gods love in Christ, in whom such are such, though now they must be laid in the dust, to obtain a joyfull and glorious Resurrection to eternall life.

Advice also may be given, as to beware of an ill grounded perswasion on mercy, or on the goodnesse of his condition for Heaven, so to disclaime all merit in himself, and to cast himself wholly upon God for mercy in the sole Merits and Mediation of Jesus Christ, who hath engaged him-

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ſelf never to caſt off them, who in truth and ſincerity come unto him. Care alſo muſt be taken, that the ſick perſon be not caſt down into deſpair by ſuch a ſevere repreſentation of the wrath of God due to him for his ſins, as is not mollified by a ſeaſonable propounding of Chriſt and his Merit, for a door of hope to every penitent beleever.

When the ſick man is beſt compoſed, may be leaſt diſturbed, and other neceſſary officers about him leaſt hindred, the Miniſter, if deſired, ſhall pray with him, and for him to this effect;

Confeſſing and bewailing of ſin Originall and Actuall, the miſerable condition of all by nature, as being children of Wrath, and under the Curſe, acknowledging that all Diſeaſes, Sickneſſes, Death, and Hell it ſelf, are the proper iſſues and effects thereof: Imploring Gods mercy for the ſick perſon through the bloud of Chriſt, beſeecking that God would open his eyes, diſcover unto him his ſins, cauſe him to ſee himſelf loſt in himſelf, make known to him the cauſe why God ſmiteth him, reveal Jeſus Chriſt to his ſoul for Righteouſneſſe and Life, give unto him his holy Spirit to create and ſtrengthen faith to lay hold upon Chriſt, to work in him comfortable evidences of his love, to arm him againſt temptations, to take off his heart from the world, to ſanctifie his preſent viſitations, to furniſh him with patience and ſtrength to bear it, and to give him perſeverance in faith to the end.

That if God ſhall pleaſe to adde to his dayes, he would vouchſafe to bleſſe and ſanctifie all meanes of

his Recovery to remove the diſeaſe, renew his ſtrength, and enable him to walk worthy of God, by a faithfull remembrance, and diligent obſerving of ſuch vowes and promiſes of holineſſe and obedience, as men are apt to make in times of ſickneſſe, that he may glorifie God in the remaining part of his life.

And if God have determined to finiſh his dayes by the preſent Viſitation, he may finde ſuch evidence of the pardon of his ſins, of his intereſt in Chriſt, and eternal life by Chriſt, as may cauſe his inward man to be renewed while his outward man decayeth; that he may behold death without fear, caſt himſelf wholly upon Chriſt without doubting, deſire to be diſſolved, and to be with Chriſt, and ſo receive the end of his faith, the ſalvation of his ſoul, through the only merits and interceſſion of the Lord Jeſus Chriſt, our alone Saviour and Alſufficient Redeemer.

The Miniſter ſhall admoniſh him alſo (as there ſhall be cauſe) to ſet his houſe in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make reſtitution or ſatisfaction where he hath done any wrong, to be reconciled to thoſe with whom he hath been at variance, and fully to forgive all men their treſpaſſes againſt him, as he expects forgiveneſſe at the hand of God.

Laſtly, the Miniſter may improve the preſent occaſion to exhort thoſe about the ſick perſon, to conſider their own mortality, to return to the Lord and make peace with him; in health to prepare for ſickneſſe, death, and judgement, and all the dayes of their appointed time, ſo to wait untill

untill their change come, that when Christ, who is our life shall appear, they may appear with him in glory.

Concerning Burial of the dead.

WHen any Person departeth this life, let the dead body, upon the day of Burial, be decently attended from the house to the house appointed for publick Burial, and there immediately interred without any ceremony.

And because the customes of kneeling down and praying by, or towards the dead corps, and other such usages in the place where it lies, before it be carried to Burial, are superstitious: and for that, praying, reading, and singing both in going to, and at the grave have been grossly abused, are no way beneficial to the dead, and have proved many wayes hurtfull to the living, therefore let all such things be laid aside.

Howbeit we judge it very convenient, that the Christian friends, which accompany the dead body to the place appointed for publick Burial, do apply themselves to meditations and conferences suitable to the occasion; and that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any civil respects or differences at the Burial, suitable to the rank and condition of the Party deceased whiles he was living.

Concerning Publick Solemn Faſting.

WHen ſome great and notable judgements are either inflicted upon a People or apparently imminent, or by ſome extraordinary provocations notoriouſly deſerved; as alſo, when ſome ſpecial bleſſing is to be ſought and obtained, Publick ſolemn Faſting (which is to continue the whole day) is a Duty that God expecteth from a Nation, or People.

A Religious Faſt requires totall abſtinence not only from all food (unleſſe bodily weakneſſe do manifeſtly diſable from holding out till the Faſt be ended, in which caſe ſomewhat may be taken yet very ſparingly, to ſupport nature when ready to faint;) but alſo from all worldly labour, diſcourſes, and thoughts, and from all bodily delights, (although at other times lawfull) rich apparel, ornaments and ſuch like, during the Faſt; and much more from whatſoever is, in the nature, or uſe, ſcandalous or offenſive; as, gariſh attire, lacivious habits and geſtures, & other vanities of either ſex, which we recommend to all Miniſters in their places, diligently and zealouſly to reprove, as at other times, ſo eſpecially at a Faſt, without reſpect of perſons, as there ſhall be occaſion.

Before the publick meeting, each Family and Perſon apart, are privately to uſe all religious care, to prepare their hearts to ſuch a ſolemn work, and to be early at the Congregation.

So large a portion of the Day, as conveniently may

may be, is to be ſpent in publick Reading, and Preaching of the Word, with ſinging of Pſalmes fit to quicken affections, ſuitable to ſuch a Duty; but eſpecially in Prayer to this or the like effect.

Giving glory to the great Majeſty of God, the Creatour, Preſerver, and ſupreme Ruler of all the World, the better to affect us thereby with a holy reverence and awe of Him. Aknowledging his manifold, great and tender mercies eſpecially to the Church and Nation, the more effectually to ſoften and abaſe our hearts before him. Humbly confeſſing of ſins of all ſorts, with their ſeveral aggravations: Juſtifying Gods righteous Judgements, as being farre leſſe then our ſins do deſerve; yet humbly and earneſtly imploring his mercy and grace for our ſelves, the Church and Nation, for our King and all in Authority, and for all others for whom we are bound to pray, (according as the preſent exigent requireth) with more ſpeciall importunity and enlargment then at other times. Applying by faith the Promiſes and Goodneſſe of God, for Pardon, Help and Deliverance from the evils felt, feared, or deſerved, and for obtaining the bleſſings which we need and expect together with a giving up of our ſelves wholly and for ever unto the Lord.

In all theſe, the Miniſters, who are the mouths of the People unto God, ought ſo to ſpeak from their hearts upon ſerious, and through premeditation of them, that both themſelves and their People may be much affected, and even melted thereby: eſpecially with ſorrow for their ſinnes,

that it may be indeed a day of deep Humiliation and afflicting of the ſoul.

Special choice is to be made of ſuch Scriptures to be read, and of ſuch texts for preaching, as may beſt work the hearts of the hearers to the ſpecial buſineſſe of the day, and moſt diſpoſe them to Humiliation and Repentance; inſiſting moſt on thoſe particulars, which each Miniſters obſervation and experience tels him are moſt conducing to the Edification and Reformation of that Congregation to which he preacheth.

Before the cl ſe of the publick duties, the Miniſter is in his own and the peoples name, to ingage his and their hearts to be the Lords, with profeſſed purpoſe and reſolution to reform whatever is amiſſe among them, and more particularly ſuch ſins as they have been more remarkably guilty of; and to draw nearer unto God, and to walk more cloſely and faithfully with him in new obedience then ever before.

He is alſo to admoniſh the people with all importunity, that the work of the day doth not end with the publick duties of it, but that they are ſo to improve the remainder of the day and of their whole life, in re-inforcing upon themſelves and their families in private, all thoſe godly affections and reſolutions which they profeſſed in publick, as that they may be ſettled in their hearts for ever, and themſelves may more ſenſibly finde that God hath ſmelt a ſweet ſavour in Chriſt from their performances, and is pacified towards them by anſwers of Grace, in pardoning of ſin; in

in removing of judgements, in averting or preventing of plagues, and in conferring of blessings, suitable to the conditions and prayers of his People by Jesus Christ.

Beside solemn and generall Fasts enjoyned by authority, we judge that at other times Congregations may keep Dayes of Fasting, as divine Providence shall administer unto them special occasions. And also that Families may do the same, so it be not on Dayes wherein the Congregation to which they do belong is to meet for Fasting, or other publick duties of Worship.

Concerning the observation of the Daies of Publick thanksgiving.

WHen any such Day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The Day being come, and the Congregation (after private preparations) being assembled, the Minister is to begin with a word of Exhortation to stir up the People to this duty for which they are met, and with a short prayer for Gods assistance and blessing, (as at other Conventions for publick Worship, according to the particular occasion of their meeting.

Let him then make some pithy narration of the deliverance obtained, or mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

And becauſe ſinging of Pſalms is of all other the moſt proper Ordinance for expreſſing of Joy and Thankſgiving, let ſome pertinent Pſalm or Pſalms be ſung for that purpoſe, before or after the reading ſome portion of the Word, ſuitable to the preſent buſineſſe.

Then let the Miniſter who is to preach, proceed to further exhortation and prayer before his Sermon, with ſpeciall reference to the preſent work: after which let him preach upom ſome text of Scripture pertinent to the occaſion.

The Sermon ended, let him onely pray, as at other times after preaching is directed, with remembrance of the neceſſities of the Church, King, and State (if before the Sermon they were omitted) but inlarge himſelf in due and ſolemn Thankſgiving for former mercies and deliverances, but more eſpecially for that which at the preſent calls them together to give thanks; with humble Petition for the continuance and renewing of Gods wonted mercies, as need ſhall be, and for ſanctifying grace to make a right uſe thereof. And ſo having ſung another Pſalme ſuitable to the mercy, let him diſmiſſe the Congregation with a bleſſing, that they may have ſome convenient time for their repaſt and refreſhing.

But the Miniſter (before their diſmiſſion) is ſolemly to admoniſh them, to beware of all exceſſe and riot, tending to gluttony or drunkenneſſe, and much more of theſe ſins themſelves, in their eating and refreſhing, and to take care that their mirth and rejoycing be not carnall but ſpiri-

ſpirituall, which may make Gods praiſe to be glorious, and themſelves humble and ſober; and that both their reading and rejoycing may render them more chearfull, & inlarged further to celebrate his praiſes in the midſt of the Congregation when they return unto it, in the remaining part of that day.

When the Congregation ſhall be again aſſembled, the like courſe in praying, reading, preaching, ſinging of Pſalmes, and offering up of more Praiſe and Thankſgiving, that is before directed for the morning, is to be renewed and continued ſo farre as the time will give leave.

At one or both of the Publick meetings that day, a Collection is to be made for the poor, (and in the like manner upon the day of Publick Humiliation) that their loyns may bleſſe us, and rejoyce the more with us. And the People are to be exhorted, at the end of the latter meeting, to ſpend the reſidue of that day in holy duties, and teſtifications of Chriſtian love and charity one towards another, and of rejoycing more and more in the Lord: as becometh thoſe who make the joy of the Lord their ſtrength.

Of ſinging of Pſalmes.

IT is the duty of Chriſtians to praiſe God publickly by ſinging of Pſalms together in the Congregation, and alſo privately in the Family.

In ſinging of Pſalms the voice is to be tuneable and gravely ordered: But the chief care muſt be, to ſing with underſtanding, and with Grace in the heart, making melody unto the Lord.

That the whole Congregation may joyn herein, every one that can read is to have a Psalm-book, and all others, not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit person appointed by him and the other Ruling officers, do read the Psalm, line by line before the singing thereof.

An Appendix touching Dayes and Places for Publick Worship.

THere is no Day commanded in Scripture to be kept holy under the Gospel, but the Lords Day, which is the Christian Sabbath.

Festivall dayes, vulgarly called Holy dayes, having no warrant in the Word of God, are not to be continued.

Nevertheless, it is lawfull and necessary, upon special emergent occasions, to separate a day or dayes for publick Fasting or Thanksgiving, as the several eminent and extraordinary dispensations of Gods Providence shall administer cause and opportunity to his People.

As no place is capable of any holiness under pretence of whatsoever Dedication or Consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawful or inconvenient, for Christians to meet together therein for the publick Worship of God. And therefore we hold it requisite that the places of publick assembling for Worship among us, should be continued and imployed to that use.

FINIS.

To the Right Honourable

The Lords and Commons

Assembled in *Parliament*;

The humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at *Westminster*, concerning

Church-Government.

The Preface.

JEsus Christ, upon whose shoulders the Government is, whose name is called Wonderful, Counsellour, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of whose Government and Peace there shall be no end, who sits upon the Throne of *David*, and upon his Kingdome to order it, and to establish it with Judgement, and Justice, from henceforth even for ever, having all power given unto him in Heaven and in earth by the Father, who raised him from the dead, and set him on his own Right-hand, far above all Principalities, and Power, and Might,

Mat. 28. 4. 18. 19, 20. Eph. 1. 20. 21. 22, 23. compared with Eph. 4. 8, 11. and Psal. 68. 18.

Might and Dominion and every Name that is named, not onely in this World, but alſo in that which is to come, and put all things under his feet, and gave him to be the head over all things to the Church, which is his Body, the fulneſſe of him that filleth all in all: He being aſcended up far above all Heavens, that he might fill all things, received gifts of his Church, and gave offices neceſſary for edification of his Church, and perfecting of his Saints.

Of the Church.

THere is one General Church viſible, held forth in the new Teſtament. 1 *Cor.* 12. 12, 13, 28. together with the reſt of the chapter.

The Miniſtry, Oracles and Ordinances of the New Teſtament, are given by Jeſus Chriſt to the Generall Church viſible, for the gathering and perfecting of it in this life untill his ſecond coming. 1 *Cor.* 12. 28. *Eph.* 4. 4, 5. compared with *ver.* 10. 11, 12, 13, 14, 15, 16. the ſame Chapter.

Particular viſible Churches, Members of the Generall Church, are alſo held forth in the New Teſtament. *Gal.* 1. 21, 22. *Rev.* 1. 4, 20. and *Rev.* 2. 1. Particular Churches in the primitive times were made up of viſible Saints. *viz.* Of ſuch as being of age, profeſſed faith in Chriſt, and obedience unto Chriſt; according to the Rule of Faith and Life taught by Chriſt and his Apoſtles; And of their children. *Acts* 2. 38, 41. *Acts* 2. *ver.* laſt, compared with *Acts* 5. 14. 1 *Cor.* 1. 2. compared with 2 *Cor.* 9. 13. *Acts* 2. 39. 1 *Cor.* 7. 14. *Rom.* 11 16. and ſo forward. *Mark* 10. 14.

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compared with *Matth.* 19. ver. 13, 14. *Luke* 18. ver. 15, 16.

Of the Officers of the Church.

THe Officers which Christ hath appointed for the edification of his Church, and the perfecting of the Saints, are,

Some extraordinary, as Apostles, Evangelists, and Prophets which are ceased.

Others ordinary and perpetual, as Pastors, Teachers, and other Church-governours and Deacons.

Pastors.

THe Pastor is an ordinary and perpetuall Officer in the Church *Jer.* 3 15, 16, 17. Prophesying of the time of the Gospel. 1 *Pet.* 5. 2, 3, 4. *Eph.* 4. 11, 12, 13.

First, It belongs to his office;

To pray for and with his flock, as the mouth of the People unto God *Acts* 6. 2, 3, 4. *and* 20. 36. Where Preaching and Prayer are joyned as several parts of the same Office. *Jam.* 5. 14, 15. The Office of the Elder, that is the Pastor, is to pray for the sick, even in private, to which a blessing is especially promised, much more therefore ought he to perform this in the publick execution of his Office as a part thereof. 1 *Cor.* 15. 16.

To read the Scripture publickly; For the proof of which;

1. That the Priests and Levites in the Jewish Church were troubled with the publick reading of the Word, as is proved. *Deuter.* 31. 9, 10, 11. *Nehem.* 8. 1, 2, and 13.

2. That

2. That the Miniſters of the Goſpel have as ample a Charge and Commiſſion to diſpence the Word as well as other Ordinances, as the Prieſts and levites had under the Law proved, *Iſa* 66.21. *Matth.* 23.34. Where our Saviour intituleth the Officers of the new Teſtament, whom he will ſend forth by the ſame names of the Teachers of the Lord.

Which Propoſitions prove, that therefore (the duty being of a moral nature) it followeth by juſt conſequence, that the publick reading of the Scriptures belongeth to the Paſtors Office.

To feed the flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort and comfort, 1 *Tim.*3.2. 2 *Tim.* 3.16,17. *Tit.* 1. 9.

To Catechiſe, which is a plain laying down the principles of the Oracles of God, *Hebr.*5. *ver.*12. or of the doctrine of Chriſt, and is a part of preaching.

To diſpence other divine Myſteries, 1 *Cor.*4.1,2

To adminiſter the Sacraments, *Mat.*18.19,20. *Mark* 16.15,16. 1 *Cor.*11.23,24,25. compared with 1 *Cor.* 10.16.

To bleſſe the people from God, *Num.*6,23,24, 25,26. compared with *Rev.*14.5. (where the ſame bleſſings and perſons from whom they come are expreſly mentioned.) *Iſa.* 66. 21. here under the names of the Prieſts and Levits, to be continued under the Goſpel, are meant Evangelicall Paſtors, who therefore are by Office to bleſſe the people, *Deut.*10.8. 2 *Cor.* 13.14. *Eph.*1.2.

To

To take care of the poor, *Act.* 11.30. and 4.34 25,36,37. and 6.2,3,4. 1 *Cor.* 16.2,3,4. *Gal.* 2.9,10. And he hath also a ruling power over the Floc as a Pastor, 1 *Tim.* 5.17. *Act.* 20.17 and 28. 1 *Thes.* 5.12. *Heb.* 13.7,17.

Teacher or Doctor.

THe Scripture doth hold out the Name and Title of a Teacher, as well as of the Pastor, 1 *Cor.* 12.28. *Eph.* 4.11.

Who is also a Minister of the Word as well as the Pastor, and hath power of administration of the Sacraments.

The Lord having given different gifts, & divers exercises according to these gifts in the Ministry of the Word, *Rom.* 12.6,7,8. 1 *Cor.* 12. 14, 5,6,7. Though these different gifts may meet in, and accordingly be exercised by one and the same Minister, 1 *Cor.* 14.3. 2 *Tim.* 4. 2 *Tit.* 1.9 yet where there be several Ministers in the same Congregation, they may be designed to several employments, according to the different gifts in which each of them doth excel, *Rom.* 12.6,7,8. 1 *Pet.* 4.10,11. And he that doth more excel in exposition of Scripture, in teaching sound doctrine, and in convincing gain-sayers, then he doth in application, and is accordingly employed therein, may be called a Teacher or Doctor, (the place alledged by the Notation of the word doth prove the Proposition; Nevertheless, where is but one Minister in a particular Congregation, he is to perform, so far as he is able

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the whole work of the Miniſtry, as appeareth in 2 *Tim.*4.2. *Tit.*1.9. before alleadged. 1 *Tim.* 6. 2.

A Teacher or Doctor is of moſt excellent uſe in Schools and Univerſities, as of old in the Schooles of the Prophets, and at *Jeruſalem*, where *Gamaliel* and others taught as Doctors.

Other Church Governours.

AS there were in the Jewiſh Church Elders of the People, joyned with the Prieſts and Levites in the Government of the Church, as appeareth in 2 *Chron.* 19. 8 9. 10.) So Chriſt, who hath inſtituted a Government and Governours Eccleſiaſticall in the Church, hath furniſhed ſome in his Church, beſide the Miniſters of the Word with gifts for Government, and with commiſſion to execute the ſame when called thereunto, who are to joyn with the miniſter in the Government of the Church, *Rom.* 12.7,8. 1 *Cor.* 12.28. which Officers reformed Churches commonly call Elders.

Deacons.

THe Scripture doth hold out Deacons as diſtinct Officers in the Church, *Phil.* 1.1. 1 *Tim.* 3.8. whoſe Office is perpetual, 1 *Tim.* 3.8. to *verſe* 15. *Acts* 6. 1, 2 3. 4. To whoſe office it belongs not to preach the VVord or adminiſter the Sacraments, but to take ſpecial care in diſtributing to the neceſſities of the poor, *Acts* 6. 1, 2, 3, 4. and the verſes following.

Of

Of particular Congregations.

IT is lawfull and expedient that there be fixed Congregations, that is, a certain company of Christians to meet in one Assembly ordinarily for publick Worship. When beleevers multiply to such a number, that they cannot conveniently meet in one place, it is lawfull and expedient that they should be divided into distinct and fixed Congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutuall duties, 1 *Cor.*14.26. *Let all things be done unto edifying, and verses* 33,40.

The ordinary way of dividing Christians into distinct Congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, because they who dwell together, being bound to all kind of Moral duties one to another, have the better opportunity thereby to discharge them, which Moral tye is perpetual, for Christ came not to destroy the Law, but to fulfill it. *Deut.*15.7.11. *Matth.*22.39. *Matth.* 5. 17.

Secondly, the Communion of Saints must be so ordered, as may stand with the most convenient use of the Ordinances, and discharge of moral duties without respect of Persons, 1 *Cor.*14.26. *Let all things be done unto edifying*, Heb. 10. 24, 25. *James* 2. 1, 2.

Thirdly, the Pastor & People must so nearly cohabite together, as that they may mutually perform their duties each to other with most conveniency.

In

In this company ſome muſt be ſet apart to bear Office.

Of the Officers of a particular Congregation.

FOr Officers in a ſingle Congregation, there ought to be one at the leaſt, both to labour in the Word and Doctrine, and to rule, *Pro.* 29 18. 1 *Tim.* 5.17. *Heb.* 13.7.

It is alſo requiſite that there ſhould be others to joyn in Government, 1 *Cor.* 12.28.

And likewiſe it is requiſite, that there ſhould be others to take ſpecial care for the relief of the poor, *Acts* 6.2,3.

The number of each of which is to be proportioned according to the condition of the Congregation,

Theſe Officers are to meet together at convenient and ſet times for the well-ordering of the affairs of the Congregation, each according to his office.

It is moſt expedient that in theſe meetings, one, whoſe office is to labour in the Word and Doctrine, do moderate in their proceedings, 1 *Tim.* 5.17.

Of the Ordinance of a particular Congregation.

THe Ordinances in a ſingle Congregation, are Prayer, Thankſgiving, and ſinging of Pſalmes, 1 *Tim.* 2. 1. 1 *Cor.* 14. 15, 16. The Word read (although there follow no immediate explication of what is read) the Word expounded and applied, Catechiſing, the Sacraments adminiſ-

administred Collection made for the poor, dismissing the People with a blessing.

Of Church Government, and the several sorts of Assemblies for the same.

CHrist hath instituted a Government, and Governours Ecclesiastical in the Church, to that purpose the Apostles did immediately receive the keyes from the hand of Jesus Christ, and did use and exercise them in all the Churches of the world upon all occasions.

And Christ hath since continually furnished some in his Church with gifts of Government, and with Commission to execute the same when called thereunto.

It is lawfull and agreeable to the Word of God, that the Church be governed by severall sorts of Assemblies, which are congregational, Classical, and Synodical.

Of the Power in common of all these Assemblies.

IT is lawful and agreable to the Word of God, that the several Assemblies before mentioned, have power to convent and call before them any Person within their several bounds, whom the Ecclesiastical businesse, which is before them doth concern, proved by *Mat.* 18.

They have power to hear & determine such causes and differences as do orderly come before them.

It is lawfull and agreeable to the Word of God, that all the said Assembles have some power to dispence Church censures,

Of Congregationall Assemblies, that is, The meeting of the Ruling Officers of a particular Congregation for the Governments thereof.

THe Ruling Officers of a particular Congregation have power authoritatively, to call before them any number of the Congregation, as they shall see just occasion.

To enquire into the knowledge and spirituall estate of the several members of the Congregation.

To admonish and rebuke.

Which three branches are proved by *Heb.*13.17. 1 *Thes.*5.12,13. *Ezek.*34.4.

Authoritative suspension from the Lords Table of a person not yet cast out of the Church is agreeable to the Scripture.

First, because the Ordinance it self must not be prophaned.

Secondly, because we are charged to withdraw from these that walk disorderly.

Thirdly, because of the great sin and danger both to him that comes unworthily, & also to the whole Church. *Mat* 7.6. 2 *Thes.*3.6,14,15. 1 *Cor.*11.27. *the end of the chap.* compared with *Ju.v.*23. 1 *Tim.* 5.22. And there was power and authority under the Old Testament, to keep unclean Persons from holy things. *Lev.*13.5. *Numb.*9.7. 2 *Chron.*23.19.

The like power and authority by way of Analogy continues under the New Testament.

The ruling Officers of a particular Congregation, have power authoritatively to suspend from the Lords Table a person not yet cast out of the Church.

First, because those who have authority to judge of, and admit such as are fit to receive the Sacrament have Authority to keep back such as shall be found unworthy.

Secondly, because it is an Ecclesiastical businesse of ordinary practise belonging to that Congregation.

When Congregations are divided and fixed they need all mutuall help one from another both in regard of their intrinsecal weaknesses, and mutual dependence, As also in regard of enemies from without.

Of Classicall Assemblies.

THe Scripture doth hold out a Presbytery in a Church, both in the first Epistle of *Timothy*, *chap.4.verse* 14. and in *Acts* 1.2,4.6.

A Presbytery consisteth of Ministers of the Word, and such other publick Officers as are agreeable to, and warranted by the VVord of God, to be Church-governours, to joyn with the Ministers in the Government of the Church, as appears, *Rom.*12.7.8. 1 *Cor.*12.28.

The Scripture doth hold forth that many particular Congregations may be under one Presbyterial Government.

This proposition is proved by instances.

I. First, Of the Church of *Jerusalem* where consisteth of more Congregations then one, and all these Congregations were under one Presbyterial Government.

This appeareth thus.

1. First, The Church of *Jerusalem* consisteth of more

more Congregations then one, as it is manifeſt
firſt,

By the multitude of Beleevers mentioned in di
vers.

Both before the diſperſion of the Beleevers ther
by means of the perſecution,) mentioned in th
Acts of the Apoſtles, *Cha.*8. in the beginning ther
of, witneſſe *Chap.*1. *ver.*11. and 2. *ver.* 41.46,4
and 4. 4. and 5.14. and *Chap.* of the ſame book
the *Acts ver.* 17.

And alſo after the diſperſion, *Acts* 9.32. *Cha*
12.24. and *Chap.*21 *ver.*20. of the ſame book.

Secondly, by the many Apoſtles and other Preach
ers in the Church of *Jeruſalem*; and if there wer
but one Congregation there, then each Apoſt
preached but ſeldom; which will not conſiſt wit
Chap. 6. *ver.*2. of the ſame book of the *Acts* of th
Apoſtles.

Thirdly, the diverſity of Languages among
the Beleevers, mentioned both in the ſecond an
ſixth chapter of the *Acts*, doth argue more Con
gregations then one in that Church.

2. Secondly, All thoſe Congregations were unde
one Presbyterial Government, becauſe; Firſt, the
were one Church, *Acts* 8.1. and *Ch.*2.47. compare
with *ch.*5.11. and 12.5. and 15.4. of the ſame book

Secondly, The Elders of the Church are menti
oned, *Acts* 11.30. and 15.4,6,22. and 21.17,18. c
the ſame book.

Thirdly, The Apoſtles did the ordinary Acts c
Presbyters as Presbyters in that Kirk, which pro
veth a Presbyterial Church before the diſperſion
Acts 6.

Fourthly

Fourthly, the ſeveral Congregations in *Jeruſalem* being one Church, the Elders of that Church are mentioned as meeting together, for Acts of Government, *Acts* 11.30. and 15.4,6,22. and 21. 17, 18. and ſo forward, which proves that thoſe ſeveral Congregations were under one Presbyterial Government.

And whether theſe Congregations were fixed, or not fixed, in regard of Officers or Members, it is all one as to the truth of the Propoſition.

Nor doth there appear any material difference betwixt the ſeverall Congregations in *Jeruſalem*, and the many Congregations now in the ordinary condition of the Church, as to the point of fixedneſſe required of Officers or Members.

3. Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. Secondly by the inſtance of the Church of *Epheſus*, for,

1. That there were more Congregations then one in the Church of *Epheſus*, appears by *Acts* 20. *ver.* 31. where is mention of *Pauls* continuance at *Epheſus*, in preaching for the ſpace of three yeares, and *Acts* 19. 18, 19, 20. where the ſpecial effect of the Word is mentioned, and *verſe* 10. and 17 of the ſame *Chapter*, where is a diſtinction of *Jews* and *Greeks*, and 1 *Cor.* 16.8,9. where is a reaſon of *Pauls* ſtay at *Epheſus* untill *Pentecoſt*, and *verſe* 19. where is mention of a particular Church in the houſe of *Aquila* and *Priſcilla*, then at *Epheſus*, as appears, *Acts* 18. 19,24,26. All

which

which laid together doth prove, that the multitudes of Beleevers did make more Congregations then one in the Church of *Ephesus*.

2. That there were many Elders over these many Congregations, as one Flock, appeareth, *Acts* 20. 17,25,28,30,36,37.

3. That these many Congregations were one Church, and that they were under one Presbyteriall Government, appeareth *Rev.* 2. the first six *verses* joyned with *Acts* 20. 17,18.

Of Synodicall Assemblies.

THe Scripture doth hold out another sort of Assemblies for the Government of the Church beside Classical and Congregational, all which we call Synodical, *Acts* 1. Pastors and Teachers, and other Church-governours, (as also other fit Persons, when it shall be deemed expedient) are Members of those Assemblies which we call Synodical, where they have a lawful calling thereunto.

Synodical Assemblies may lawfully be of several sorts, as Provincial, National, and Oecumenical.

It is lawfull and agreable to the Word of God that there be a subordination of Congregational, Classicall, Provincial, and National Assemblies for the Government of the Church.

Of Ordination of Ministers.

UNder the Head of Ordination of Ministers is to be considered either the Doctrine of Ordination, or the power of it.

Touch

Touching the Doctrine of Ordination.

NO man ought to take upon him the Office of a Miniſter of the Word without a lawfull calling, *John* 3. 27. *Rom*, 10. 14, 15. *Jer*. 14. 14. *Heb*. 5. 4.

Ordination is alwayes to be continued in the Church, *Titus* 1. 5. 1 *Tim*. 5. 21, 22.

Ordination is the ſolemn ſetting apart of a perſon to ſome publick Church Office, *Numb*. 8. 10, 11, 14, 19, 22. *Acts* 6. 3, 5 6.

Every Miniſter of the Word is to be ordained by impoſition of hands, and Prayer with Faſting, by thoſe preaching Presbyters to whom it doth belong. 1 *Tim*. 5. 22. *Acts* 14. 23. *Acts* 13. 3.

It is agreeable to the Word of God, and very expedient, that ſuch as are to be ordained Miniſters, be deſigned to ſome particular Church or other miniſterial charge, *Acts* 14. 23. *Tit*. 1. 5. *Acts* 20. 17, and 28.

He that is to be ordained Miniſter, muſt be duely qualified both for life and Miniſterial abilities, according to the rules of the Apoſtle, 1 *Tim*. 3. 2, 3 4, 5, 6. and *Tit*. 1. 6, 7. 8, 9.

He is to be examined and approved by thoſe by whom he is to be ordained, 1 *Tim*. 3. 7, 10. and *chap*. 5. 22.

No man is to be ordained a Miniſter for a particular Congregation, if they of that Congregation can ſhew juſt cauſe of exception againſt him, 1 *Tim*. 3. 2.. *Tit*. 1. 7.

Touching the power of Ordination.

ORdination is the Act of a Presbytery, 1 *Tim*. 4. 14.

The power of ordering the whole work of Ordination is in the whole Presbytery, which, when it is over more Congregations then one, whether those Congregations be fixed or not fixed, in regard of Officers or members, it is indifferent as to the point of Ordination, 1 *Tim.* 4. 14.

It is very requisite that no single Congregation that can conveniently associate, do assume to it self all and sole power in Ordination.

1. Because there is no example in Scripture, that any single Congregation which might conveniently associate, did assume to it self all and sole power in Ordination, neither is there any rule which may warrant such a practise.

2. Because there is example in Scripture of an Ordination in a Presbytery over divers Congregations, as in the Church of *Jerusalem*, where were many Congregations, these many Congregations were under one Presbytery, and this Presbytery did ordain.

The Preaching Presbyters orderly associated either in Cities or neighbouring Villages, are those to whom the imposition of Hands doth appertain for those Congregations within their bounds respectively.

Some other particulars concerning Church Government do yet remain unfinished, which shall be, with all convenient speed, prepared and presented to this honourable House.

To

To the Right Honourable

The Lords and Commons

Assembled in Parliament;

The humble Advice of the Assembly of Divines, now sitting at *Westminster*, Concerning

The Doctrinall part of Ordination of MINISTERS.

1. NO man ought to take upon him the Office of Minister of the Word without a lawfull calling, *John* 3.17. *Rom.* 10.14, 15. *Jer.* 14.14. *Heb.* 5, 4.

2. Ordination is alwayes to be continued in the Church, *Titus* 1.5. 1 *Tim.*5. 21,22.

3. Ordination is the solemn setting apart of a person to some publick Church Office, *Numb.* 8. 10,11,14,19,22. *Acts* 6. 3,5,6.

4. Every Minister of the Word is to be ordained by imposition of hands, and Prayer with Fasting, by these preaching Presbyters to whom it doth belong, 1 *Tim.*5.22. *Acts* 14.23. and 13. 3.

5. The power of ordering the whole work of Ordination, is in the whole Presbytery, which, when it is over more Congregations then one, whether those Congregations be fixed or not fixed, in re-

gard of Officers or members, it is indifferent as to the point of Ordination, 1 *Tim.* 4. 14.

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers be designed to some particular Church or other Ministeriall charge, *Acts* 14. 23. *Tit.* 1. 5. *Acts* 20. 17, and 28.

7. He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities, according to the rules of the Apostle, 1 *Tim.* 3. 2, 3, 4, 5, 6. *Tit.* 1. 5 6, 7, 8, 9.

8. He is to be examined & approved by those by whom he is to be ordained, 1 *Tim.* 3, 7, 10. & 5. 22.

9. No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, 1 *Tim.* 3. 2. *Tit.* 1. 7.

10. Preaching Presbyters orderly associated, either in Cities, or neighbouring Villages, are those to whom the imposition of hands doth appertain, for these Congregations within their bounds respectively, 1 *Tim.* 4. 14.

11. In extraordinary cases, something extraordinary may be done, untill a settled order may be had, yet keeping as neer as possible may be to the rule. 2 *Chron.* 29. 34, 35 36. 2 *Chron.* 30. 2, 3, 4, 5.

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

The Directory for Ordination of Ministers.

IT being manifest by the Word of God that no man ought to take upon him the Office of a Minister

niſter of the Goſpel, until he be lawfully called and ordained thereunto: And that the work of Ordination is to be performed with all due care, wiſdome, gravity and ſolemnity, we humbly tender theſe Directions as requiſite to be obſerved.

1. He that is to be ordained, being either nominated by the people, or otherwiſe commended to the Presbytery for any place, muſt addreſſe himſelf to the Presbytery, and bring with him a Teſtimonial of his taking the Covenant of the three Kingdoms, of his diligence & proficiency in his Studies; What degrees he hath taken in the Univerſity, and what hath been the time of his abode there; and withall of his age, which is to be twenty four yeers, but eſpecially of his life and converſation.

Which being conſidered by the Presbytery, they are to proceed, to enquire touching the Grace of God in him, and whether he be of ſuch holineſſe of life as is requiſite in a Miniſter of the Goſpel, and to examine him touching his learning and ſufficiency, and touching the evidence of his calling to the holy miniſtry, and in particular his fair and direct Calling to that place.

The Rules for examination are theſe.

1. *That the party examined be dealt withall in a brotherly way, with mildneſſe of ſpirit, and with ſpeciall reſpect of the gravity, modeſty, and quality of every one.*

2. *He ſhall be examined touching his skill in the Originall Tongues, and his tryall to be made by reading the* Hebrew *and* Greek *Teſtaments, and ren-*

dring some portion of some into Latin; and if he be defective in them, enquiry shall be made the more strictly after his other learning, and whether he hath skill in Logick and Phylosophy.

3. What Authors in Divinity he hath read, and is best acquainted with, and triall shall be made of his knowledge of the grounds of Religion and ability to defend the Orthodox Doctrine contained in them, against all unsound and errouious opinions, especially these of the present age; of his skill in the sense and meaning of such places of the Scripture as shall be proposed unto him in cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiasticall History.

4. If he hath not before preached in publike, with approbation of such as are able to judge, he shall at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.

5. He shall also within a competent time, frame a discourse in Latine upon such a common place of Controversie in Divinity as shall be assigned him, and exhibite to the presbytery such Theses as expresse the sum thereof, and maintain a Dispute upon them.

6. He shall preach before the people the Presbytery, or some of the Ministers of the Word appointed by them, being present.

7. The proportion of his gifts in relation to the place unto which he is called, shall be considered.

8 Beside the tryall of his gifts in Preaching, he shall undergo an examination in the Premise two several dayes, and more, if the Presbytery shall judge it necessary.

8. And

9. *And as for him that hath been former ordained a Miniſter, and is to be removed to another charge, he ſhall bring a Teſtimoniall of his Ordination, and of his abilities and Converſation, whereupon his fitneſs for that place ſhall be tryed by his Preaching there, (if it ſhall be judged neceſſary) by a further examination of him.*

3. In all which he being approved, he is to be ſent to the Church where he is to ſerve, there to preach three ſeverall dayes, and to converſe with the people, that they may have triall of his gifts for their edification, and may have time and occaſion to enquire into and the better to know his life and converſation.

4. In the laſt of theſe three dayes, appointed for the tryall of his gifts in preaching, there ſhall be ſent from the Presbytery to the Congregation, a publick intimation in writing, which ſhall be publickly read before the people; and after affixed to the Church door, to ſignifie, that ſuch a day a competent number of the Members of that Congregation nominated by themſelves, ſhall appear before the Presbtery, to give their conſent and approbation to ſuch a man to be their Miniſter, or otherwiſe to put in with all Chriſtian diſcretion and meekneſſe what exceptions they have againſt him, and if upon the day appointed there be no juſt exception againſt him; but the people give their conſent, then the Presbytery ſhall proceed to Ordination.

5. Upon the day appointed for Ordination,

which is to be performed in that Church, where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly joyn in Prayer for a blessing upon the Ordinance of Christ, and the labours of his Servant for their good. The Presbytery shall come to the place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery; of which one appointed by the Presbytery, shall preach to the People, concerning the office and duty of Ministers of Christ, and how the People ought to receive them for their work sake.

6. After the Sermon, the Minister who hath preached, shall in the face of the Congregation demand of him who is now to be ordained concerning his faith in Christ Jesus, and his perswasion of the truth of the Reformed Religion according to the Scripture; His sincere intentions and ends in desiring to enter into this Calling; His diligence in Praying, Reading, Meditation, Preaching, Ministring the Sacrament, Discipline and doing all Ministerial Duties towards his Charge; His Zeal and Faithfulnesse in maintaining the Truth of the Gospel, and Unity of the Church against Error and Schisme; His care that himself and his Family may be unblameable and examples to the Flock; His willingnesse and humility in meeknesse of spirit, to submit unto the admonitions of his Brethren, and discipline of the Church; And his resolution to continue in his duty against all trouble and persecution.

7. In

7. In all which having declared himself, professed his willingneſſe, and promiſed his endeavours by the help of God; The Miniſter likewiſe ſhall demand of the people, concerning their willingneſſe to receive and acknowledge him as the Miniſter of Chriſt, and to obey and ſubmit unto him, as having rule over them in the Lord, and to maintain, encourage and aſſiſt him in all parts of his Office.

Which being mutually promiſed by the people, the Presbytery, or the Miniſters ſent from them for Ordination, ſhall ſolemnly ſet him apart to the Office and work of the Miniſtry, by laying their hands on him, which is to be accompanied with a ſhort Prayer or Bleſſing to this effect.

8. *Thankfully acknowledging the great mercy of God, in ſending Jeſus Chriſt for the redemption of his people and for his aſcenſion to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to Men, Apoſtles, Evangeliſts, Prophets, Paſtors and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great work, To entreat him to fit him with his holy Spirit, to give him (who in his name we thus ſet apart to this holy ſervice) to fulfill the work of his Miniſtry in all things that he may both ſave himſelf and his people committed to his charge.*

9. This or the like form Prayer and Bleſſing being ended, let the Miniſter who preached, briefly exhort him to conſider of the greatneſſe of his Office and Work, the danger of negligence both

to

to himself and his people, the blessing which will accompany his faithfulnesse in this life, and that to come; and withall exhort the people to carry themselves to him as to their Minister in the Lord, according to their solemn promise made before; and so by prayer commending both him and his Flock to the Grace of God; after singing of a Psalm, let the Assembly be dismissed with a Blessing.

10. If a Minister be designed to a Congregation who hath been formerly ordained Presbyter according to the form of Ordination which hath been in the Church of *England*, which we hold for substance to be valid, and not to be disclaimed by all who have received it; Then their being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in case any person already ordained Minister in *Scotland*, or in any other reformed Church, be designed to a Congregation in *England*, he is to bring from the Church to that Presbytery here, within which that Congregation is, sufficient testimonial of his Ordination of his life and conversation while he lived with them, and of the causes of his removal; And to undergo such a trial of his fitnesse and sufficiency, and to have the same course held with him in other particulars as is set down in the rule immediately going before touching Examination and Admission.

12. That Records be carefully kept in the several Presbyteries, of the names of the Persons ordained, with their testimoniales, the time and place

of their Ordination, of the Presbyters who did impose hands upon them, and of the charge to which they are appointed.

13. That no money or gifts of what kind soever, shall be received from the Person to be ordained, or from any on his behalf, for Ordination or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

Thus farre of ordinary rules and course of Ordination in the ordinary way; That which concerns the extraordinary way, requisite to be now practised, followeth.

1. In these present exigences, while we cannot have any Presbyteries formed up to their whole power and work, and that many Ministers are to be ordained for the service of the Armies and Navy, and too many Congregations where there is no Minister at all; and where (by reason of the publick troubles) the people cannot either themselves enquire out and find out one who may be a faithfull Minister for them, or have any with safety sent unto them for such a solemn tryall as was before mentioned in the ordinary Rules, especially when there can be no Presbytery neer unto them, to whom they may addresse themselves, or which may come or send to them a fit man to be ordained in that Congregation, and for that people; And yet notwithstanding, it is requisite that Ministers be ordained for them, by some who being set apart themselves for the work of the Ministry, have power to joyn in the setting apart

apart of others, who are found fit and worthy. In those cases, untill by Gods blessing the aforesaid difficulties may be in some good measure removed; let some godly Ministers in or about the City of *London*, be designed by publick authority; who being associated, may ordain Ministers for the City, and Vicinity, keeping as neer to the ordinary Rules forementioned, as possible they may; And let this association be for no other intent or purpose, but only for the work of Ordination.

2. Let the like association be made by the same authority in great Towns, and the neighbouring Parishes in the severall Counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen or appointed for the service of the Armies or Navy, be ordained, as aforesaid, by the associated Ministers of *London*, or some others in the Country.

4. Let them do the like, when any man shall duly and lawfully be recommended to them for the Ministry of any Congregation, who cannot enjoy liberty to have a tryall of his parts and abilities, and desire the help of such Ministers so associated, for the better furnishing of them with such a Person, as by them shall be judged fit for the service of that Church and People.

FINIS.